Proceedings

of the

Southern Rhodesia

Missionary

Conference

Salisbury
June 1936

Morgenster Mission Press

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SOUTHERN RHODESIA MISSIONARY CONFERENCE.

OFFICERS FOR THE ENSUING PERIOD.

President:

The Ven. Archdeacon S. J. Christelow

Vice-President:

Rev. H.H. Brubaker

Secretary and Treasurer:

Rev. A. A. Louw Jnr.

Executive Council:

The above Officers together with:

Rev F. Noble
Mr. S. J. Curtis
Rev. Father Rev. J. P. O'Hea
Rev. Father R. H. Baker
Rev. T. A. O'Farrell
Rev. H. W. Murray
Rev. H. Carter
Rev. V. R. Rickland
Miss F. Quinton

The next Conference will be held at Bulawayo, during the month of June, 1938.

FOREWORD.

—o—

The 1936 Conference held at Salisbury, it will be agreed by all, was a distinct success. Twelve Societies were well represented, and much useful work was accomplished. A spirit of Christian fellowship and comity was conspicuous, not only around the refreshing cups of tea during the intervals, but also throughout the discussions. Old friendships were renewed and new ones made.

It was the extreme privilege of the Conference to welcome in their midst His Excellency the Governor, who had kindly consented to perform the Opening Ceremony. One has no hesitation in saying that all Missionaries who attended the Conference came away with the pleasant feeling that the work they were trying to do was being genuinely appreciated by Sir Herbert and Lady Stanley. While not seeking for the praise of men, Missionaries are human beings, and a little appreciation encourages and inspires, and one is grateful for it

The success of the Conference was enhanced by two very pleasant social functions, which will no doubt be long remembered by the members of the Conference, viz. the most enjoyable Social Evening arranged for the delegates by the City Council of Salisbury, and the kind invitation from His Excellency and Lady Stanley to Government House at Sundown on Thursday afternoon, when special arrangements were made to enable the members of the Conference to witness the interesting ceremony of the Changing of the Guard. One has great pleasure in placing on record the genuine appreciation of the whole Conference towards both Sir Herbert and Lady Stanley, and His Worship the Mayor of Salisbury for the kind motives which inspired and carried into effect these very pleasant entertainments.

The special thanks of the Conference is also due to the press through whose co-operation the proceedings of the Conference were brought very prominently and fully before the public. One not only hopes, but is sure, that in this way many new friends have been enlisted for the cause of Missions, and for the ideals Missionaries are attempting to carry out among the Natives of this Colony.

Morgenster,
Great Zimbabwe.
S. Rhodesia.

A. A. Louw Jnr.
Hon. Secretary.

CONTENTS.

Foreword

1. Opening Ceremony by H.E. the Governor, Sir Herbert Stanley, G. C. M. G. page 1
2. Presidential Address 2
3. Votes of Sympathy, Appreciation and Congratulation ... 2
4. Report of the Executive 3
5. Unevangelised Areas 6
6. Unpaid Mission Workers 7
7. The Relation of the Mission to the Emerging Indigenous Church 7
8. Religious Education 8
9. Native Education 9
10. Higher Education for Natives 11
11. Co-operation between Europeans and Africans 12
12. Medical Services for Rural Natives 12
13. Marketing of Native Produce 14
14. Village Settlements 14
15. Pathfinder Movement 15
16. Sectional Meetings 15
17. S. Rhodesia Native Missionary Conference Resolutions ... 17
18. Business 23
19. Appendices:-

    Constitution of Conference 25
    Rules of Procedure 26
    Governor's Opening Address 28
    Presidential Address 30
    Unevangelised Areas 31
    List of Members Present 35
    S. Rhodesia European Missionary Directory 37

PROCEEDINGS OF THE.

SOUTHERN RHODESIA MISSIONARY CONFERENCE

HELD IN SALISBURY,

23rd to 25th June, 1936.

Through the kind courtesy of the Methodist Church the Conference was privileged to hold its meetings in the Methodist Hall, Salisbury. Sessions were held, as usual, in the mornings and the afternoons, the proceedings of each day being opened by a short Devotional Service, led on the successive days by the Right Rev. the Bishop of Southern Rhodesia, the Rev. A. A. Louw Snr., and the Rev. T. A. O' Farrell.

In view of the fact that His Excellency the Governor who had kindly consented to perform the openining ceremony, could not be present on the morning of the first day, the Official Opening was postponed until the afternoon, the Conference proceeding in the meantime with ordinary business.

1. OPENING CEREMONY.

At 2.30 p.m. on the first day His Excellency the Governor, Sir Herbert Stanley, G. C. M. G., was very cordially welcomed by the delegates and visitors, including the Hon. the Prime Minister, His Worship the Mayor of Salisbury and other distinguished residents, performed the Opening Ceremony in a speech which was warmly appreciated by all present. The Press report of the address will be found under "Appendices'.

2. PRESIDENTIAL ADDRESS.

Immediately after the Opening Ceremony the Rev. Frank Noble, President of the Conference, delivered his Presidential Address, which was likewise received with great appreciation by the Conference. The Press report of the address also appears under "Appendices".

3. VOTES OF SYMPATHY, APPRECIATION AND CONGRATULATION.

Mrs. A. A. Louw Snr., Rev. Father B. H. Barnes C. R., Rev H. J. Frey.

Since the Conference had last met at Great Zimbabwe, three of its oldest and highly honoured members had been called Home, viz. Mrs. A. A. Louw Snr., of the Duch Reformed Church, Rev. Father B. H. Barnes C. R., of the Anglican Church, and the Rev. H. J. Frey of the Brethren in Christ Church. One of the first things the Conference did was to pay a tribute to the memory of these departed friends. Sympathetic mention was made by the President of the many years they had spent in the Master's service, and of what Mrs. Louw and Father Barnes had done in the interest of language research and the production of literature in the vernacular. The Conference signified its sympathy by a standing vote.

Dr. N. Tilander, O. B. E. It was a happy coincidence that on the opening day of the Conference the announcement appeared in the Press that it had pleased His Majesty the King to confer on one of its members, Dr. N. Tilander of the Swedish Mission, the honour of membership of the Order of the British Empire. In the regrettable absence of Dr. Tilander, the President exte ded to the Swedish Mission the sincere congratulations of the Conference.

Mr J. E. H Mylne.

In view of the fact that Mr J. E. H. Mylne, who had rendered excellent services as Principal of the Domboshawa Government School, had accepted another appointment. the Conference placed on record its appreciation of the work he had done in the following terms:

> "That this Missionary Conference of the Christian Churches assembled in Salisbury desires to record its appreciation of the services rendered to the African people by Mr. Mylne during his tenure of the important office of Principal of Domboshawa Government Native School, and its sincere regret at his resignation of this position. The Conference would express to him the gratitude of the Churches for his friendly and whole-hearted co-operation with Missionaries in their mutual services to the Africans, and would wish him Gods blessing in his new work as Headmaster of Plumtree School."

4. REPORT OF THE EXECUTIVE.

The Report of the work of the Executive committee during the past two years was presented to the Conference by the Secretary (Rev. A. A. Louw Jnr.).

The Report made mention, *inter alia,* of the following matters:

Resignation of Rev. Neville Jones: It was with a sense of profound regret that the Executive had to take leave, at the end of 1935, of the Rev. Neville Jones, who, for many years, had been one of its most valuable members. Mr. Jones. had felt urged to tender his resignation in view of the fact that he hed left the active services of the London Missionary Society.

Revision of Government Notice 676 of 1929 As a result of negotiations made by the Executive, a Committee had been appointed by the Government consisting of five Missionary Representatives in conjunction with the officers of the Native Development Department to consider the Revision of G.N.676 of 1929. This Committee had met for three days, and the results of the deliberations were to be presented to the Conference by the Director of Native Education.

Joint Missionary and Inspectors' Conference. Arising out of a lengthy discussion by the Executive as well as the Advisory Board of certain Resolutions passed by the Conference of Inspectors, the principle had now been definitely adopted by the Government of having four Missionary Representatives at the Conference of Inspectors in future, in order to present the Missionary point of view.

Native Affairs Commission. A proposal h d been made to the Hon. the Prime Minister that the Native Affairs Commission be resuscitated and made to function again. The Prime Minister had, however, found this impracticable, on account of the impossibility of securing a suitable Chairman for the Commission.

Natives and Sweepstakes. Representations had been made to the Hon. the Prime Minister regarding the participation of Natives in Sweepstakes, the Executive being unanimously opposed to the principle on the grounds that it was detrimental to Native Interests, that the proposed admini tration of prizes won by Natives by a trust would introduce differential treatment, and that the propensity to gambling by Natives should not be ecouraged. Mr.Huggins had replied that he had submitted a minute to that effect to the Secretary of State.

Land Apportionment Act. In view of the fact that the Land Apportionment Act would ordinarily come into operation in 1937, the Executive raised the question of the postponement

of the Act with the Hon. the Prime Minister. Mr.Huggins gave the assurance that it had been definitely decided that the act would not come into force until 1940 or 1941, and that a system had been inaugurated of purchasing land which would link up the various purchase areas, such areas to be converted into model Government Reserves.

Proposed Legislation. Certain recommendations and amendments had been submitted to the Government by the Executive in respect of three Bills which were on the point of being introduced in the House, viz. The Natives' Registration Bill, the Native Preachers' Bill, and the Sedition Bill.

Medical Grants-in-aid. Attempts had been made by the Executive to induce the Government to contribute a more generous grant-in-aid towards the salaries of European Mission Nurses, and also to provide for a transportation grant where there was a bona-fide Mission Doctor. These had, however, proved fruitless.

Jeanes Teachers and Medical Assistance A question from the Executive as to what should be done in cases where Jeanes Teachers or Home Demonstrators considered it urgently necessary to call in Medical assistance, elicited the following reply from the Medical Director:

> "I am to say that there is no objection to Jeanes Teachers calling in Government Medical Officers in cases of serious and urgent illness. This is however a privilege which should be used sparingly and with great discretion as it is obviously a matter which in wrong hands might give rise to a great deal of trouble.
>
> The cost of transport for the Government Medical Officer will in the ordinary way be borne by this Department unless of course the local Magistrate is unable to certify that the patient is a pauper in which case he will make every endeavour to recover the cost of the Doctor's transport from the patient. I have in mind cases where a native in good employment or where he owns a few head of cattle and is well able to pay at any rate a portion of the expenditure incurred."

Examination of Religious Instruction in Training Schools. In reply to a query from the Education Department whether it was advisable to continue giving Religious Instruction a place in the examinations conducted by the Department at the end of the year, the Executive was unanimously of opinion that it would be detrimental to the interests of Native Education if it was removed from the Examination Schedule. The Department has therefore decided to retain it on the Schedule.

Policy regarding Jeanes Teachers. In reply to a minute from the Director of Native Education asking for an expression of the views of the Executive Committee regarding the future policy with respect to Jeanes Teachers, the following was submitted:

a. That in the opinion of the Executive the Jeanes Teachers were being too highly paid in comparison with kraal school teachers. The Executive was, however, not in favour of a reduction in the salaries of those at present employed, if this meant a breaking of faith with them.
b. That Jeanes Teachers should as at present remain under Missionary supervision in consultation with the Inspector and the Native Commissioner.
c. That the agricultural activities of the Jeanes Teacher should be confined to the immediate needs of the school, and that the services of the Agricultural Demonstrator, where there was one, should be utilised for agricultural work in the community, but that in places where there was no Jeanes Teacher, the Demonstrator should interest himself in the agricultural activities of the school.
d. That the Jeanes system had justified itself, and would continue to justify itself increasingly as better trained Jeanes Teachers were produced. The Executive urges therefore that in future only experienced teachers who have acquired at least the E.T.C. should be accepted for training.
e. That the present financial arrangement should continue whereby Government pays the salaries of the Jeanes Teachers.
f. That the further possibility presents itself that some of the old Jeanes Teacher who appear to be no longer fit for the academic work demanded from them, might be employed as Community Demonstrators.

Agricultural and Community Demonstrator Training A proposal from the Native Education Department that in future all Agricultural and Community Demonstrators (for both Government and Mission use) should be required to pay the fee of £4-10-0 per annum at Domboshawa, resulted in the following reply from the Executive:

> "In the opinion of the Executive the services rendered by such Demonstrators was of exceptional value, and there was a danger of closing the door to many deserving applicants, who would find it impossible to pay the yearly fee of £4.10.0. The view of the Executive thereof re coincides with the resolution of the Advisory Board, that such Demonstrators should continue to be trained, but that the training should be free in the case of both Government and Mission candidates."

Industrial Training in Native Schools. In reply to certain proposals involving the alteration of the present policy of Industrial Training in Native Schools, the Executive Committee submitted the following reply to the Director of Native Education:

> ".....The Executive could not agree with the Department that the odject of industrial training in the schools should be the narrower one which had only native life in the Reserve in view, but that the training should be such as to enable natives to earn a living wherever they could find work With this in view the Executive failed to see why such subjects as tailoring, printing and the training of hospital orderlies should be discouraged, and in fact removed from the School syllabus. Again, while admittng that a good academic training was desirable for learning a trade, the Executive was not convinced that this was essential, and that specialised industrial courses should only start post-Std.VII. For the same reason the Executive did not see why building and carpentry should disappear from the syllabus of all standa ds below Std. V."

Resignation of South African General Mission To their regret the Executive had to report that the S.A.G.M. had sent in their resignation on account of the fact that they were finding it impossible to raise the annual subscription.

Application for Membership from African Mothodist Episcopal Church. The Executive had received an application for membership from the A.M.E.C. The Native Conference to whom the matter had been referred, had recommend d that they be admitted to their Confernce. The recommendation of the Executive was that this be endorsed.

5. UNEVANGELISED AREAS.

In response to a resolution passed by the previous Conference a Committee had been appointed to gather facts respecting those areas of S.Rhodesia still remaining without any or adequate Evangelistic occupation. The report of this Committee was now submitted by the Rev.H.H.Brubaker. After giving certain very valuable data regarding population, existing Missionary work, and Societies operating in contiguous areas, Mr.Brubaker proposed four resolutions which were adopted by the Conference with certain amendments as follows:

1. "That the information contained in this Report be incorporated, in the form of an appendix, with the Conference proceedings.
2. "That Societies working in, or contiguous to, the inadequately occupied areas, having in mind the oneness of our task and the urgency of the need, be invited to meet together and devise a co operative plan for more adequately caring for the evangelisation of these areas.

3 "That this Conference commends to such meetings, as may be arranged under Section 2, the aim expressed in Section 3, namely: "We believe that such Societes knowing themselves unable to occupy effectively a particular area should give opportunity to some other Society". (Passed with two dissentients.)

4. "That the following resolution be forwarded to the Ministers' Fraternals in Salisbury, Bulawayo and Umtali: "We would call to the attention of the Churches the needs of the Asiatic people in our midst, and would respectfully suggest that an attempt be made to bring to them in a more adequate way the message of Christ". "

The information referred to in Resolution No 1, will be found under "Appendices."

6. UNPAID MISSION WORKERS.

At the last Conference a Committee was appointed to gather information respecting the use made in all Denominatins of unpaid Mission workers. with a view to imparting the information to all Missions. The Rev.G.S.Murray, who acted as Convener of this Committee, now presented the report. A questionnaire had revealed the fact that all the Churches working in S.Rhodesia were utilising the services of unpaid workers to a greater or lesser extent. All, however, had to admit that they had not fully explored the possibilities of voluntary service. After giving particulars of the various forms of voluntary service adopted by the Missions, Mr.Murray went on to give the following suggestions, which in the opinion of the Committee would make the use of unpaid workers more effective:

1. Better training for unpaid workers, and particularly for laypreachers.
2. More Women's Organisations. Regular meetings to be held and women workers to be trained for work amongst their fellow women and amongst children.
3. Christian men and women to give regularly a definite time, say one day a month to evangelistic and social work in the kraals.
4. Sunday-school work, catechumen classes and pastoral work to be largely taken over by unpaid workers, leaving the Evangelists and pastors free to devote their time to their special duties.

7. THE RELATION OF THE MISSION TO THE EMERGING INDIGENOUS CHURCH.

In an interesting and valuable paper the Rev. T. A. O'Farrell dealt with the question of the establishment in non-Christian lands of self-propagating, self-governing and self-supporting Churches. The proper method was for the Missionaries

to train a few leaders and then turn over to them as rapidly as possible the tasks of church organisation, even if in the beginning they did it very imperfectly. Africans had no difficulty in understanding Christ, but our Church organisations were foreign to them, and they had considerable difficulty in developing a Church according to our plans. Most of the Missions in S. Rhodesia had gathered in many church members, had trained many lay preachers and ordained some Native Ministers. If this process could go on gradually, the Mother Church assisting all the while until the Indigenous Church became fully established, the situation would be ideal. But there were difficulties that could not be ignored. Most of the separatist movements among the Bantu had been failures, and were doing much harm. In administering discipline Native leaders were often baffled, and particularly when it came to the matter of self-support, the Native Minister finds almost insurmountable difficulties. Another difficulty was the fact that Missions had made the educational approach to the Natives. It was a cause for rejoicing that the education had been a Christian Education. But by this means the Church had been almost confined to the youth. The older people had lagged behind, and there were large unevangelised areas. If means could be devised to overcome these difficulties, it would be of great assistance.

8. RELIGIOUS EDUCATION.

The subject of Religious Education was presented to the Conference by the Rev. John Marsh, being the report of a Committee appointed by the Conference six years before. After dealing with the tremendous importance of the subject, and pointing out how difficult it often was to satisfy Government requirements, which in themselves did not seem unreasonable, and at the same time keep steadily in view the objects for which men and women had become Christian Missionaries, the speaker went on to deal with certain principles which should form the basis for a syllabus of Religious Education. These could be summed up as follows:

1. All religious instruction should have as its primary aim the development of Christlike Character, by seeking to lead the pupils into a vital, personal fellowship with God, through Jesus Christ, their Saviour, and into a loving relationship with others.
2. It should seek to familiarise the pupil with the best in the Holy Scriptures and that which he can understand at his age level.
3. It should be suited to the age-characteristics and interests of the pupils - that is, careful gradation.
4. It should be as good, and, if possible, better, in material, interest, and teaching methods than any other subject.
5. It should be adapted to the life-background of the pupils, and use elements from Native life where possible.

6. It should seek to develop a real worship-attitude toward God, and a recognition of His creative activity in all life.
7. It should seek to spiritualise the whole life of the child in all his daily relationships.
8. It should foster in the pupils the spirit of service for God and for the community.

After some discussion the Conference resolved "that the matter be referred back to the Committee with the request that schemes be drawn up and circulated among the different denominations for their consideration".

9. NATIVE EDUCATION.

Native Education formed the subject of two addresses at the Conference, one by the Rev. Father Baker on "The Outlook for Native Education" and the other by the Director of Native Education on "The Revision of Government Notice 676 of 1929".

In his address reference was made by Father Baker to the large number of Native children who were not receiving any education whatever, perhaps a quarter of a million. This constituted a menace to the state, and it was essential that increased facilites should be granted for the education of these masses. If the Government policy of segregation was to be applied, it was very necessary that Natives should be trained for all the services required in the Native Areas, as a top-heavy system of European supervision indefinitely would be too expensive. What the speaker had in mind was a type of education that would fit boys and girls for various avenues of employment.

Mr. G. Stark, the Director of Native Education, thereupon addressed Conference on "The Revision of Government Notice 676 of1929". As a result of representations made by the Executive of the Missionary Conference a Committee had been appointed, consisting of five Missionary representatives and the inspectors of the Department to consider the revision of the present Government regulations under which the Missions were working. This Committee were now proposing certain revised regulations, with which Mr. Stark now proceeded to deal in detail. No decision had been arrived at regarding the financial section of the Government Notice, but the majority of the Comity favoured a change-over from the present Capitation grant Basis to that of a Salary grant Basis. The new scheme would put emphasis on the qualification of the teachers employed, rather than on the number of pupils enrolled in a school. It was, however, also proposed to make provision for Boarding grants on a capitation basis.

Dealing with the so-called "Quota System" to which so much objection had been raised, Mr. Stark said he was definitely in favour of the retention of this system as giving the best security to the Missions. If the Quota System were abolished,

the speaker feared that Government would impose considerably more restrictive regulations, and that Missions would suffer many hardships. Mr.Stark also drew special attention to the recommendation of the Committee advocating the submission of annual estimates in detail by the Missionary Bodies.

In a long discussion of the subject which followed, the Rev. H Carter explained that the Missionary representatives on the Committee had definitely favoured the retention of the present Capitation Grant system, but had accepted the proposed Salary system in the hope that it would result in the abolition of the Quota system if the Missions submitted carefully prepared estimates. The Missions could not see why estimates they submitted could not be treated on a par with the estimates from other departments, and why the Vote could not depend on those estimates, and not on the quota for a previous year.

At the end of the discussion, part of which was conducted in Committee, and during which the conference went through the draft submitted by the Joint Committee, the following two resolutions were passed unanimously by the Conference:

THE QUOTA SYSTEM.

This Southern Rhodesia Missionary Conference submits to Government the following proposal for the modification of the Quota System as at present operated, by calling for detailed estimates from the Missions towards the end of each year, such estimates to be divided into two parts, viz. for existing work already approved and for new work or new appointments for which approval is to be sought; the estimates to be the basis for assessing the amount to be asked from parliament for the succeeding financial year in respect of "Grants to Missions" in the Departmental Vote."

BASIS OF GRANT PAYMENTS.

"In order to simplify the suggested system of estimates, this Conference approves of the principle of changing from the present Pupils' Capitation and Native Teachers' Qualification Grant to a Teachers' (Salary) Grant for each approved teacher (with Boarding Grants for Training Institutions and Central Primary Schools, and Equipment Grants for all classes of schools), if such a change can be effected without seriously altering the present proportion of grants as between Institutions and Kraal Schools, and between the Missions earning Grants.

"The Conference requests that the financial scheme put out by the Department as a basis for discussions be remitted to the Missionary Superintendents for report and comment by them to the Conference Executive which will meet prior to the Advisory Board of 1936."

10. HIGHER EDUCATION.

"Higher Education for Natives" was treated as a separate subject by the Conference, being the report of a Committee appointed by the last Conference to study the question. The Rev. H. Carter, Convener of the Committee, pointed out that it had been estimated that at least 40 or 50 pupils from S. Rhodesia were at the present moment studying in the South, while some 120 would pass Std. VII in Rhodesian Institutions this year. There was a definite demand for higher academic training for which there was no provision in S. Rhodesia The question was whether higher courses should be instituted at existing institutions, or whether a new Institution for Higher Education should be started. The Committee was definitely in favour of the latter course, which might be the beginnings of a Native University in S. Rhodesia. The Executive of the Missionary Conference had also approved of the principle and the Committee now wished to submit for consideration, that all Missionary Societies be invited to join in order to make the effort a national one, that the Native people be invited to support the scheme, that the sympathies of the Government be enlisted, and that rich and philanthropic men and trusts be approached to take a helpful interest in the project.

The Executive was not in favour of starting such a course at a Government Institution, as they were convinced that a definitely Christian aim should be the main characteristic of the Course.

The principle of co-operation in Higher Education had been a distinct success in various parts of the world, and Dr. J.R. Mott had given striking evidence of the superiority in achievement stability, and economy of Union Colleges and High Schools, over Denominational efforts

After an interesting discussion, the Conference adopted the following resolution which was proposed by the Rev.H. Carter:

> "This Conference approves of the principle of Co-operation in Higher Education, and appoints a committee to prepare a scheme for co-operative Higher Education, the scheme to be submitted to the Executive Committee at its next meeting and to be sent by the Committee to the Heads of the Churches and Missions affiliated wich the Conference fo consideration by all possible participants."

The Committee appointed consisted of the following: Rev. F.G.Nightingale Rev Father Winter, Rev. Father O'Hea, Miss C.D.Huntley, Rev.C.F.Eshelman, Rev.A.A.Louw Jnr., Rev.M.J.Murphree, and Mr.S.J. Curtis (Convenr).

11. CO-OPERATION BETWEEN EUROPEANS AND AFRICANS.

The subject of Co-operation between Europeans and Africans was brought before the Conference in two motions tabled by the Right Rev. the Bishop of Southern Rhodesia. The Bishop maintained that there was a definite need of a body consisting of united Conference of Europeans and Africans which could discuss questions relating to the welfare of the African People without prejudice. Reference was made to the effectiveness of the joint Councils in the Union, and in the opinion of the speaker there was no organisation in S. Rhodesia which was in a position to do the same kind of work.

In the discussion which followed it was pointed out that the principle of Joint Councils had been approved at two previous Conferences, that in Matabeleland the principle had been carried into effect with considerable success, and that in Salisbury something was being done along those lines. At the conclusion of the discussion the following resolution was passed by the Conference with one dissentient:

> "That in the opinion of this Conference the time has come for a closer and more mutual co operation between Europeans and Africans in the cause of Bantu development, and apopints a small committee to plan the formation of Joint Councils."

The committee referred to in the Resolution was appointed as follows: European Members: Rev. F. Noble, Rev. J. Kennedy Grant, Father Winter, the Bishop of Southern Shodesia Mr. L. Fereday; Bantu Members Mr. K. J, Tsolo, Rev. M. J. Rusike, Mr. S, Muhlanga and Mr. Simon Chihota; Coloured Members: Mr. Thornicroft and Mr. Oersen.

At a later stage of the Conference the following motion proposed by the Bishop of Southern Rhodesia became the resolution of the Conference:

> "That in future, and until this Missionary conference becomes inter-ratial, one day of every session be set aside on an inter-racial basis for the consideration of resolutions forwarded from the S. Rhodesia Native Missionary Conference and general business, and that the joint Executives of the two Conference make the necessary arrangements."

12. MEDICAL SERVICES FOR RURAL NATIVES.

The Subject of "Medical Services for Rural Natives" was presented to the Conference in a very interesting address by Dr. A. P. Martin, the Medical Director, who gave an outline

of what the Government had in mind in connection with the provision of medical services for rural Natives. The solution lay not in the erection of large hospitals, but in the establishment of a series of central dispensaries surrounded by a number of maller clinics. At these dispensaries patients would be permitted to live under conditions with which they were familiar. The clinics would be run by Native hospital orderlies under the supervision of Government Medical Officers, Native Commissioners or Medical Missionaries.

In reply to certain questions Dr. Martin stated that he was in favour of gradually introducing small fees for the treatment received, that Government would go on training orderlies recommended by the Missions, through the Native Education Department as at present. In time Government would undertake the training of female native nurses as well.

On behalf of the Conference Dr. Martin was warmly thanked by the President for his encouraging address, stating that it was clear that a new era of hope was opening for Medical Work amongst the Natives.

Nurse Dry thereupon submitted the following resolutions presented by the Waddilove Staff regarding the training of Native female nurses:

1. That the Medical Department of the Southern Rhodesia Government be urged to commence a Training School for African female Nurses.
2. That the training of African Female Nurses now carried on at Mission Stations be continued.
3. That each of the Mission Stations where there is a Doctor, or a visiting doctor and a qualified nurse (or nurses), and where the systematic training according to a definite syllabus is given, shall be recognised as a training school for African Female Nurses, affiliated with the Government Training School. (A part of the training, if necessary, or an additional period of traininig if necessary, being given at the Government Training School.)
4. That an examination be conducted by the Medical Dep. each year for the Nures in training. That the course be at least three years. That at the end of the training a certificate of efficiency be issued.
5. That a syllabus for each year of training be prepared by the Medical Department, so that the training of African Female Nurses may be uniform throughout the Colony.
6. That at the end of the training the Medical Department assisted by the Missions, endeavour to find suitable posts either in Hospitals or Dispensaries in Reserves for the qualified nurses.

7. That a uniform rate of remuneration be settled by the Medical Department in consultation with the Mission, and that the remuneration be on such a scale that there be no reasonable ground for complaint.

The resolutions were accepted by the Conference, and it was resolved that they be forwarded to the Medical Department.

13. MARKETING OF NATIVE PRODUCE

In an able paper Mr. Charles Bullock, the Chief Native Commissioner, dealt with the subject of the marketing of Native produce. Mr. Bullock pointed out that the requirements of Natives had increased, hence it was desirable to develop the production of some commercial crops amongst the Natives in addition to the regular food crops,

The present machinery for disposing of their crops was entirely inadequate, as the Native was not receiving cash for his produce. The solution it seemed would be found not in co-operative native societies, as these would have to go slowly and under guidance, and the problem had to be solved immediately, not in Government action, although something had been done along those lines. The best solution seemed to be the introduction of reputable firms which would be prepared to pay a fair cash price for produce. This was now being tried by the Native Affairs Department, and was succeeding well.

Major G. S. Cameron, representing the Empire Cotton Growing Association, in an interesting address related what was being done to encourage cotton growing by Europeans as well as Natives. He was glad to state that an organisation had now been formed for buying the cotton produced by Natives. Cotton could be grown as a rotation crop, and would in that way benefit succeeding crops.

14. VILLAGE SETTLEMENTS.

The subject of "Village Settlements" was introduced by Captain A.C.Jennings. Secretary of the Native Land Board. After he had dealt very fully with the various phases of land settlement under the Land Apportionment Act, Captain Jennings explained that the Village Settlements had been designed to deal with the problem of the urban natives, so that, instead of being herded together in locations, they could live under rural conditions. Such a Village had been laid out at Bulawayo, and Captain Jennings proceeded to give detail of the construction of the houses, rent, etc.

After Captain Jennings had replied to several questions, and the subject had been well discussed, the Conference passed the following resolution:

"This Southern Rhodesia Missionary Conference desires to express to the Government its belief in the value of the Village Settlement Schemes provided for in the Land Apportionment Act, and congratulates the Government upon the establishment of the Luveve Settlement near Bulawayo. The Conference deplores the fact that no such success has been secured in the Salisbury and Umtali areas, and urges the Government to proceed at once with the scheme. The Land Apportionment Act deprived the Native people of valuable rights, and the Conference submits that the establishment of Village Settlements is one of the rights conferred by the act, which should be put into operation without delay."

15. PATHFINDER MOVEMENT.

In his Opening Address His Excellency the Governor had spoken with appreciation about the Pathfinder and Wayfarer Movements among the Natives, and the tremendous possibilities for good in those organisations. The Conference at a later stage therefore passed the following resolution regarding the Pathfinder Movement:

"That this Conference warmly welcomes His Excellency the Governor as Chief Pathfinder of S.Rhodesia, and is glad to have his assurance that effective steps have been taken to recognise the Pathfinder Council. It further resolves to appoint a Committee of three to foster the movement amongst the Missionary Bodies represented at this Conference, and to report on its progress from time to time."

The following gentlemen were appointed as members of the Committee: Rev.Father Winter, Rev.J.Anderson, and Mr.H.H.Morley Wright.

16. SECTIONAL MEETINGS.

In response to a resolution passed at the last Conference a Sectional Meeting was held to discuss Women's Work. At the same time the Headmasters of Institutions met to discuss Educational matters.

According to a report given by Sister Muriel Pratten the Women's Sectional meeting, under the Presidency of Mrs.F.Noble, had proved to be very useful and helpful. The following subjects had been discussed: "How can our Christian Women in the villages do more to win the non-Christians? How can we overcome the barrier there

is between the two classes, caused partly by the improved living conditions of the Christians?" "What means are being taken to safeguard the welfare of girls from our schools and Training Institutions, who are working in Towns?" No resolutions were presented.

A report of the Headmasters' Conference was likewise submitted by the Rev.Father Winter, and six resolutions presented to the Conference for approval.

The following resolution was adopted by the Conference, and passed nem. con.:

"That the training courses beyond Std.VI begin not later than Jan. 1939, and be of two years' duration. We also recommend that with the approval of the Director of Native Education this Conference appoints a Committee, composed of three Principals of Training Schools, who shall meet with members of the Department to formulate the general outlines of the courses to be offered and present a satisfactory scheme of introducing the advanced classes into the present system; the report of the Committee to be submitted to the Advisory Board not later than 1937 for final approval. The travelling expenses of this Committee to be met by the Department of Native Education."

The following five resolutions were merely received by the Conference and recorded:

"If those who complete the Teacher Training Courses at our Institutions are to be retained in the Teaching Profession, adequate salaries should be paid, and while we realise the present financial difficulty under which our Missions are labouring, - due largely to decreased funds from our Boards and inadequate grant-provisions from Government - still we feel that increased efforts should be made to rectify the present position as far as possible. The main responsibility now rests with the Government, and with increased grants for educational work the Missions would be in a better position to continue the employment of their most capable and experienced teachers, rather than have them leave the service for more remunerative employment elsewhere. From one point of view we are pleased that Native Teachers employed at the two Government Schools are very adequately paid, but Government co-operation should make it possible for Missions to offer the same prospects for educational work as are offered in Government service. Only in this way can the desired educational efficiency be secured. A reasonable salary at present for an E.T.C. (Std. VII) male married teacher employed

as head-teacher of a kraal school would seem to be about £36 a year. A salary scale on approximately this level might well be considered the immediate goal towards which we should make serious efforts to attain."

"As the Departmental syllabuses in arithmetic are such that no exising textbooks are suitable, this Conference urges upon the Department the disirability of preparing textbooks for all classes in the school system of the Colony. In this task the experience of those actually engaged in teaching this subject should be utilised."

"That it is our opinion that a teachers' journal should be published, and this Conference commends the suggestion to the special committee of three Principals of Institutions to be appointed under Resolution No. 1."

"That this, Conference of Principals and Headmasters of Institutions should always meet at the same time as the Missionary Conference"

"That this Conference requests the Government to recognise teachers who have returned to Boarding Schools as coming under Section 1 (b) of G. N. 578 of 1930, Refresher Courses for Teachers for Tax Exemption purposes."

17. SOUTHERN RHODESIA NATIVE MISSIONARY CONFERENCE RESOLUTIONS.

Nineteen resolutions passed by the Southern Rhodesia Native Missionary Conference at Salisbury, 10th to 12th June 1936, were as usual submitted to the Conference for their consideration. The resolutions are listed below, and at the end of each, in brackets, the decision of the Conference.

1. *Application for Membership for African Methodist Episcopal Church.*

"This Conference of Christian Natives, after considering the application for admission from the A.M.E. Church as member of the Conference, unanimously agrees that the S. R. M. Conference be requested to receive the application and give its approval."

(Conference recommends that they be admitted to the Native Missionary Conference.)

2. *Co-operation among Missionary Societies.*

(a). "In view of the fact that Africans were divided into tribes which were at war with each other, and in

view of the sad fact that certain irresponsible persons in different denominations are perpetuating denominational animosity, we urge and plead for greater co-operation among our White Missionary benefactors, as much harm and confusion to our Christian African people is created by such animosity and divided attitude, to the extent of their losing sight of the essentials of Christianity.

(b). Furthermore we humbly request the Southern Missionary Conference to consider the necessity of giving African Ministers, Evangelists, and other African workers higher academic education and efficient professional training so as to enable them to meet the changing conditions among the Africans."

(a. was read in the Conference, and in the opinion of the Conference the Higher Eductional Courses to be provided would meet the needs expressed in b.)

3. (*a*) *Illicit Co-habitation of African Women and White Men.*

"This Conference of Christian Natives feels that the Immorality Suppression Ordinance No. 9 of 1903 is one-sided in that it does not penalise a European male offender, for Section 3 of the said Ordinance reads:

> "Any native who has illicit sexual intercourse with a white woman or girl with her consent shall upon conviction, be liable to imprisonment with hard labour for a period not exceeding five years."

And therefore we respectfully request the Government to amend the said law so that Section 3 thereof should read as follows:

> "Any native who has illicit sexual intercourse with any white woman or girl with her consent or any white man who has illicit sexual intercourse with any native women or girl with her consent shall upon conviction, be liable to imprisonment with hard labour for a period not exceeding five years."

(*b*) *Half-Cast Children and their Status.*

"This Conference of Christian Natives highly deplores the fact that half-cast children are given a higher status than the native children, since this encourages miscegenation and desertion of native mothers by such children."

(Section a. to be forwarded with the approval of the Conference. Section b. to be referred back to the Executive of the Native Missionary Conference.)

4. *Method of referring resolutions to the European Executive.*

"This Conference of Christian Natives suggests to the S. R. M. Conference that in order to save time, resolutions passed by the Executive of this Conference be attended to by the President and Secretary of the S. R. M. Conference without waiting for a full meeting of the Executive."

(Conference was of opinion that it was still desirable that the resolutions of the Executive of the Native Missionary Conference be considered by the whole Executive of the European Conference, and not dealt with only by the President and Secretary.)

5. *Amalgamation of Town Location Schools.*

"This Conference of Christian Natives requests the S. R. M. Conference to reconsider the question of amalgamation of Town Location Schools with as little delay as possible."

(To be recommended for the consideration of the Societies operating in the Salisbury Location.)

6. *Amalgamation of Kraal Schools.*

"This Conference of Christian Natives requests the Missionary Societies not to close any more Kraal Schools in the Reserves for financial reasons, but rather to come to an agreement with a neighbouring Society to combine their efforts and thereby share the expenses of the running of such schools."

(To be referred back to the Executive of the Native Missionary Conference for particulars as to where such conditions prevail.)

7. *Unpopularity of the Teaching Profession.*

"That in view of the unpopularity of the Teaching Profession, owing to meagre salaries paid to native teachers, this Conference of Christian Natives asks the Government to assist the Missionary Societies to pay the teachers better salaries by giving the capitation grant according to the teacher's qualification, thus:

(a) Elementary Teacher's Certificate - 15/- per capita.
(b) Unqualified Teachers 5/- " "

(Not to be forwarded, as this question was being dealt with in the Revision of G.N. 676.)

8. *Compulsory Education in Urban Areas.*

"This Conference of Christian Natives strongly feels that there is an urgent need for compulsory education for the native children in this country. This Conference is aware of the many difficulties obtaining in the rural areas regarding this matter, and therefore suggests that a beginning should be made first in all Town Locations and Mine Compounds.

(To be forwarded with the approval of the Conference.)

9. *Publishing Examination Results in the Bantu Mirror.*

"This Conference of Christian Natives feels that it would help to popularise education generally among natives of this Colony if the results of the Annual Examination of Teacher Training Students at all Training Centres were published in the "Bantu Mirror"."

(To be referred to the Editor of the "Mirror" for favourable consideration.)

10. *Appointment of Teachers and Instructors at Government Schools*

"This Conference of Christian Natives humbly requests the Government to take into consideration when appointing Teachers and Instructors, both Europeans and Africans, in the Government Schools of S.Rhodesia. (a). their interest in Native work, and (b). their Christian character, other than their scholastic attainments."

(To be forwarded with the approval of the Conference.)

11. *Sending of Annual Reports on each pupil by Principals of Schools.*

"This Conference of Christian Natives requests the Missionary Conference to ask all Principals of Teacher Training, Industrial and Boarding Schools, to send at least the annual reports on the progress and character of the individual pupils in their schools to parents."

(To be commended to Principals of Institutions.)

12. *Amalgamation and Self-Government.*

"This Conference of Christian Natives representing a large proportion of the Christian Natives of Southern Rhodesia, very respectfully submits to the Government that the Native people of both territories should be definitely and

formally consulted at an early stage in the negotiations and implications of the possible change explained to them in accordance with the principles expressed by British States men with regard to change of Government in other parts of the Empire and Mandated Territories.

This Conference is gratified to learn that the Imperial Government continues to reserve to itself the right to veto any legislation proposed in Southern Rhodesia which is defferential in its application to European and Natives, and desires to express the view that the power held by the British Government with respect to differential legislation is a very highly-valued safeguard of the native people and greatly strengthens the forces which make for good Government in Rhodesia."

(To be forwarded with the approval of the Conference, with the request that the resolution be forwarded to the Secretary of State.)

13. *Minimum Wage for Unskilled Native Labourers.*

"This Conference of Christian Natives respectfully requests the Government to fix a minimum wage for unskilled adult native labourers, in advance of that now being paid, which is grossly insufficient for the monetary needs of men with dependents, and does not represent a fair share of the proceeds of their labour."

(To be forwarded with the approval of the Conference.)

14. *Publication of Laws affecting Bantu in the 'Bantu Mirror.'*

"This Conference of Christian Natives respectfully requests the Government that in view of the fact that the Native population of this Colony has no means at their disposal to obtain the Government Gazette from which to read the laws as they are made, suggests to the Government to publish all future legislation affecting Natives in the 'Bantu Mirror' in the Vernacular."

(To be forwarded to the Chief Native Commissioner with the approval of the Conference, with the suggestion that a digest of all future legislation be made and published as requested.)

15. *Vacation Courses for Native Teachers*

"This Conference of Christian Natives requests the Government to provide facilities for Vacation Courses for Native Teachers as was done in previous years."

(This question was being dealt with in the Revision of G.N. 676.)

16. *Africans as Superintendents of Mission Circuits.*

(a) "This Conference of Christian Natives requests the Government to recognise qualified Africans appointed as Superintendents of Mission Circuits by their Missions as Superintendents of Schools, and that they should be given the same facilities as the European Superintendents.

(b) "This Conference of Christian Natives furthermore requests the Government to recognise all native schools under the Headmastership of qualified native teachers as Central or Boarding Schools as the case may be."

(These matters were also being dealt with in the Revision of G.N. 676.)

17. *Private wards in all Native Hospitals.*

"This Conference of Christian Natives humbly requests the Government to make provision for establishing private wards for natives (male and female) in all Government Hospitals."

(To be forwarded without comment.)

18. *Jeanes Teacher Training.*

"This Conference of Christian Natives being of the opinion that the Jeanes Teachers have not outlived their usefulness, requests the Government to proceed with Jeanes Training at Domboshawa with as little delay as possible. We further request that the Jeanes Teachers be attached to the Missionary Superintendents as at present."

(This matter has recently been dealt with by the Executive of the Missionary Conference, and is receiving the consideration of the Government.)

19. *Title of Conference.*

"That the title of this Conference be changed from 'Native Missionary Conference' to "Southern Rhodesia Bantu Christian Conference."

(To be referred back to the Executive of the Native Conference with the suggestion that the name be "Bantu Section of the Missionary Conference.")

18. BUSINESS.

1. Telegram to Christian Council of South Africa.

On Thursday, the 25th of June, a telegram was sent conveying the fraternal greetings of the Conference to the Christian Council of South Africa, which was holding its first meeting on that day at Bloemfontein. The greetings were reciprocated in a reply.

2. Alterations to Constitution.

Four alterations to the Constitution, which were being proposed by the Executive in response to a resolution passed by the last Conference, were submitted by the Secretary. The Re-draft of the Constitution as presented to the Conference in 1934 was considered as accepted. the new proposals to be incorporated under "Executive Council."
After considerable discussion the resolutions were passed as follows:

1. That each denomination be invited to nominate one member for election on the Executive, which, however, does not preclude further nominations from the open Conference. Election shall be restricted to voting members only. (Carried with one dissentient.)

2. That the Executive be increased to 12. (One dissentient.)

3. That in consideration of this proposed increase, the annual subscription be raised from £3. 3. 0 to £4. 4. 0. not including the £1. 1. 0 towards the Native Conference. (Carried with four dissentients).

4. That in order to secure the vital principle of continuity on the Executive, it be understood that four members retire by rotation at each Conference, but shall be eligible for re-election. (Carried unanimously)

3. Contact between Heads of Missionary Bodies and the Executive.

The following resolution was passed by the Conference:

"With the view of keeping the Heads of all Missionary Bodies in close touch with the work of the Executive Committee of the Missionary Conference, a copy of all important correspondence, the agendas and minutes of all meetings be sent to them."

4. *Financial Report.*

The Financial Report. audited and found correct by Archdeacon S.J.Christelow, and showing acredit balance of £1.2.8, was submitted by the Secretary, and adopted by the Conference.

5. *Acting Secretary.*

In view of the fact that the Secretary was going on long leave shortly, Mr.H.H.Morley Wright was asked to act in his stead during his absence.

6. *Election of Officers*:

A. Executive Council.

The Executive Council was elected on the new principle adopted by the Conference, with the following result:

President: the Ven. Archdeacon S.J. Christelow.
Vice-president: Rev. H.H.Brubaker.
Secretary: Rev.A.A.Louw Jnr.
Additional Members (with the number of votes recorded respectively): Rev.F.Noble (42), Mr.S.J. Curtis (40), Rev.Father J.P.O'Hea (40), Rev.Father R.H.Baker (39), Rev.T.A.O'Farrell (36), Rev.H.W. Murray (35), Rev.H. Carter (35), Rev.V.R.Rickland (30), Miss F.Quinton (25). The last four members to retire at the next Conference

B. Advisory Board.

The following members and alternates were elected:

Rev.F.Noble, the Bishop of Southern Rhodesia, Rev.Father J.P.O'Hea, Mr.S.J.Curtis. Rev.T.A.O'Farrell, and as alternates: Rev.Father Winter, Col. Chard, and Mr. Morley Wright.

C. Representative on Land Board.

The Rev.F.Noble was re-elected as the Representative of the Conference on the Land Board.

D. Missionary Representatives at Inspectors, Conferences.

The following members were appointed as the Representatives of the Conference at the Conferences of Inspectors:
Rev.G.S Murray, Rev.H.Carter, Rev.T.A.O'Farrell, and Mr.H.H.Morley Wright.

7. *Next Conference.*

Resolved that the next Conference be held at Bulawayo in 1938, the exact date to be fixed by the Executive.

8. *Votes of Thanks.*

The Conference adopted a hearty vote of thanks towards the following individuals or bodies: The President, the Secretary, all who had presented papers, including Government Officials, the Methodist Church for the use of their Hall, the press for their generous recording of the proceedings the Railways for the Concessions granted, the City Council for the excellent Social Gathering, the Ladies for Refreshments, those hosts and hostesses who had entertained delegates, and His Excellency the Governor for his presence, interest and hospitality.

9. *Closing of Conference.*

The Conference closed with the Benediction by the president.

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APPENDICES

Constitution of Conference.

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AIM AND OBJECTS.

1. To promote Christian Missions in Southern Rhodesia

2. To encourage fraternal intercourse and co-operation amongst ministers, missionaries and others interested in Mission Work, and to excite a deeper sympathy with missionary operations amongst the Colonists generally.

3. To further the education and general advancement of the Native people.

4. To collect missionary information and to consider all questions that may bear through legislation, or otherwise, upon the religious, educational or economic interests of the Natives.

5. To consult and advise on methods of missionary work, with a view to securing, as far as possible, uniformity of action by the various Societies in dealing with Native customs; and in order unitedly to represent the missionary viewpoint to the Government, and its officials.

MEMBERSHIP.

1. The Conference shll consist of ministers, and other missionary workers in connection with any Society or Denomination operating in Southern Rhodesia, which has been admitted to membership by the vote of the Conference.

2. Each Society which is in membership with the Conference shall pay an annual subscription of £4-4s. Any Society which fails to pay its subscription for two consecutive years shall forfeit its right to membership with the Conference.

3. All members shall be entitled to speak, but only members of the Executive and four members of each Society shall be entitled to vote. The voting members shall be selected by their own Society, and their names handed to the Secretary at the beginning of each Conference.

EXECUTIVE COUNCIL.

1. At the close of every meeting of the General Conference an Executive Council shall be chosen, consisting of a Chairman, Vice-Chairman, Secretary, and nine other members, one of whom shall be a lady member.

2. Each denomination shall be invited to nominate on member for election on the Executive, which, however, does not preclude further nominations from the open Conference. Election shall be restricted to voting members only.

3. In order to secure the vital principle of continuity on the Executive, four members shall retire by rotation at each Conference, but shall be eligible for re-election.

4. As far as funds allow, the travelling expenses of the members of the Executive shall be paid to Executive meetings.

5. In the event of a vacancy occurring on the Executive Council by death, removal, resignation or inability to attend, the Executive Council is empowered to fill the vacancy or vacancies from members of the Missionary Conference.

ALTERATION OF CONSTITUTION.

Every proposed alteration in the Constitution of the Conference shall be proposed at one Conference and submitted at the following Conference, and shall then be carried only by a majority of two thirds of the voting members of the Conference.

RULES OF PROCEDURE.

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OPENING OF CONFERENCE.

1. Opening Prayers.
2. Roll Call of Members entitled to vote.
3. Declared duly constituted by President. Hours of session announced.
4. Presidential Address.
5. Order of Agenda announced.

6. Election of Assistant Secretaries for the Conference.

DAILY ORDER OF PROCEEDINGS.

1. **Prayers.**
2. **Routine :**
   1. Reading, correcting and confirming of Minutes.
   2. Presenting reports of Committees, etc.
   3. Asking questions of which notice has been given (to be presented in writing).
   4. Notice of motions (presented in writing).
   5. Giving Notice of questions to be asked.
   6. Unopposed Motions (to be put in writing).
3. **Order of the Day.** Any orders of the day not disposed of previous to the adjournment of the Conference shall be set down on the order paper for the next day of session, next after the order for that day.

GENERAL CONDUCT OF BUSINESS.

1. **Quorum.** A quorum shall consist of not less than half the number of members entitled to vote.
2. **Meetings open to the Public.** Exceptions. It shall be in the power of the President, by request of the Conference, to order proceedings to be conducted with closed doors.
3. **Absence of the President.** In the absence of the President the Vice-president shall preside, and in the absence of the Vice-president, any available member of the Executive.
4. **Voting.** Every member of the Conference shall be entitled to speak, but only elected members may vote.
5. **Order of the Agenda.** This shall be arranged by the Executive.

RULES OF DEBATE.

1. **Members about to speak** shall rise and address the Chair.
2. **Rising to Order.** A member may rise at any time to call attention to a point of order. All questions of order shall be decided by the President.
3. **The President shall confine each speaker to the subject matter** of the debate; and for continual irrelevancy may call upon him to discontinue his speech.
4. **Address from the President.** An address from the President shall be in order at all times.
5. **Voting.** The manner of voting to be at the discretion of the Chairman, who has a casting vote.
6. **Time limit of Speeches.** The President may, at his discretion, declare a time limit on speeches delivered by members of the Conference other than the proposer and seconder of any motion.
7. **No member to speak twice,** except by leave of the Conference. The proposer of an original motion shall have the right to reply, the seconder having the right to reserve his speech to any period of the debate.
8. **Going into Committee.** It shall be competent for the Conference to go into Committee on a majority vote at any time for the free discussion of any subject.
9. **Motions in writing.** All motions to be seconded, and considered to be before the Conference when reduced to writing.
10. **Motion to divide and adjournment of debate.** A motion "that the Conference do now divide" or "that the debate be now adjourned" shall be always in order, if made by any member of the Conferencee, and on being moved and seconded, it shall be immediately determined without discussion.

11. **Previous Motion.** When debate on a motion has been concluded, and the President is about to put the question to the vote. any member who considers that it is not desirable for the Conference to record a vote on the puestion in the form now before it may move: "That the Cenference now pass to the next order of the day". If seconded, this shall be put from the Chair without discussion. If the vote of the Conference be in the affirmative, the question which was about to be put, shall be dropped and no vote recorded; but such subject may again be entertained upon due notice being given. If the vote of the Conference be in the negative, then the motion under discussion shall be put to the vote immediately

CLOSE OF CONFERENCE.

Election of Officers and Committees.
Votes of Thanks.
Prayer.

Governor's Opening Address.

The Governor, said it was a happy coincidence that the opening of the conference should coincide with the announcement of the high honour conferred by the King on one of their fellow workers, the O.B.E. having been bestowed on Dr. N. F. Tilander for his outstanding work at the M'ngene Mission of the Church of Sweden.

They were all glad to know that work of that kind had been brought to His Majesty's notice and that the King had been pleased to show his high appreciation of it.

Appreciation of Work.

The Governor expressed his appreciation of the work being done by missionaries. "Anyone who cares for the natives of this country must appreciate how much the missionaries have done for them, and that but for the missionaries the conscience of the general public might not have been awakened as it has awakened now, and very much less might have been done for the natives than has been done".

Visits to many mission stations had shown him that their task was not an easy one. Many people were ready to criticise missionaries, who, like other mortals, had the imperfections of humanity.

Sometimes one felt that missionaries were apt to be a little impatient and take a one-sided view. He hoped the days were over when missionaries and those not missionaries regarded each other as natural enemies. He hoped that in the same way as there was a growing appreciation of the value of missionary work among the general public, so missionaries would appreciate that among the rest of the population there was nothing but goodwill towards the natives.

The Native Question

"From my knowledge of the secular portion of the population, I say with confidence that there is a desire to treat the natives fairly and to give them justica, and something more than justice," said His Excellency.

One heard much about the native question and people were growing impatient because the royal road to its solution had not been discovered. He thought it would be many years yet before they came any nearer to its final solution, and he was not certain that it would ever be discovered.

"All we can do as we grope is to rely on the simple Christian virtues of justice, kindliness and sympathy and that great virtue of which the natives can teach us more than we can teach them—patience."

Education of Women

In the field of missionary education, the Governor said one form of it to which he attached the greatest

importance was the education of the women. He had often found that when a native, after having served for many years in European employment and having absorbed something of European civilisation, returned to his village he soon slipped back into his old primitive ways, largely owing to the influence of the native women.

"If we want to raise the native and get rid of the worst of his old ways of life we must do more to educate the native women because of their influence over their husbands and brothers, and particularly over the children in their formative years. If the native women were sufficiently trained in religious faith they would have an immense influence for good on the rising generation."

Technical Training

He Excellency urged greater attention to tbe development of the artistic side of native life, especially in regard to their natural musical talent.

His also referred to the value of technical training, such as that given at Domboshawa, that would enable the native to improve conditions in the reserves. In the Selukwe reserve he had observed the valuable influence which the demonstrators had exercised, not only in the methods of growing crops, but also in the arrangement of the villages and in the conduct of their ordinary life. He hoped the missionaries would cooperate with the Government to the fullest extent in making technical knowledge of this kind accessible to the natives.

The Governor pleaded for the training of natives in first-aid and suggested that the mission stations should be the centres where the rudiments of first aid could be taught. He also hoped that the missionaries would assist in developing the Pathfinder and Wayfarer movements among the natives. the former having languished since the departure of Mr. Jowett, former Director of Native Development. The constitution, he said, had been amended to enable them to establish their own autonomous organisation in Rhodesia and to develop the movement on local lines.

A Lingua Franca.

On the subject of the suggested lingua franca for natives, His Excellency said the real solution of the language difficulty was to teach the natives English. (Hear, hear.)

"I do not believe that you will ever get the Europeans to learn a native lingua france to make themselves really understood by the natives and to understand the natives with whom they have dealings. It is through that lack of understanding that many of the difficulties between master and servant arise.

"Not only would it be to the advantage of the natives to be able to converse with Europeans in English, but it would also open up to the natives opportunities for reading that remain closed to them if they know only a Bantu language."

Robust forms of recreation such as football should be encouraged to replace the excitements that had disappeared from their old tribal life. But games should not form the only recreation; the provision of suitable literature should also be a part.

Dissemination of Literature

In this connection the Governor mentioned the literature that had recently been collected in England for dissemination among the natives in this country. A consignment would be arriving shortly, and he hoped that a suitable committee would be formed here to deal with the books when they arrived.

He suggested that the local Welfare Societies should combine to form a Central Library Committee, in which event there was a good prospect of obtaining financial aid from the Carnegie Trust.

"We will only make effective progress if we pool our thoughts and efforts to spread the light of God among the natives and make their lives more progressive and happy than in the past," concluded the Governor. (Applause.)

Presidential Address.

Delivering his presidential address, the Rev: Frank Noble extended a welcome to the Governor and the Government officials and others present. He paid a tribute to the Native Affairs Department, the Native Commissioners throughout the Territory, the Native Education Department and the Native Land Board, all of whom were doing vital work for African progress.

They had heard "with great relief and gratitude" that the Medical Director was about to put into operation some practical schemes for the improvement of medical services to the African people. Such a development was long overdue and nothing was more urgent and necessary.

They acknowledged the increase in the Native Education Vote which Parliament had recently made—he believed without a dessentient or even a critical voice. It was not a great sum; indeed it was small in comparison to the increase in some other votes, and it was the first increase for some years.

Favourable Wind

"Perhaps we may regard it as an indication that the wind is now blowing from a more favourable quarter" said Mr. Noble. "The work of African education which the missions are doing is saving the Government a great responsibility and a vast sum of money, and it may be that one day some recognition will be made of that, and even a Budget speech may contain the statement that the missionaries have deserved well of their country.

"However, we may regard this increase in the vote as some expression of confidence, as I am sure, on the part of many, it is a token of goodwill.

"There are other signs that there is abroad in the Colony a much deeper and wiser concern regarding the uplift and progress of the African people. This is not due simply to an increased sense of responsibility and an awakening of interest on the part of Europeans, which is seen in various directions and assures us that we have far more allies in this work than we often recognise; it is due at least equally to the fact that many Africans are proving by their character and industry not only their present and potential value to the State, but also that they are ascending, not by leaps, but by steps and paces, to that life and inheritance which we believe is theirs according to the Gospel.

"And it will be well for our African people to remember that whatever they may be tempted to obtain by agitation or even by legislation, it is not to be compared with those vastly greater things they will secure and retain for themselves by their own character and fitness. For ultimately it is difficult, if not impossible, to withhold anything from a man who demonstrates that he is worthy to receive it.

Light Rather Than Laws

"While there are still those who regard the African as an industrial and economic factor only, there are an increasing number who are holding quite another and much higher sense of values."

He believed that if they proceeded in this direction and did all they could to encourage these movements, they would all come to see that the great need of the African people in these days was not so much government and legislation, but rather more enlightenment. One was inclined to feel that the value and importance of law-making could be, and perhaps was, greatly over rated.

"I am sure that our African people need light far more than they need laws, and that laws have little or no chance of success until there is more light, and then it may well be found that many of the laws are unnecessary."

Ideas of race superiority and race control could be carried, sometimes intentionally but often unintentionally to most tragic and oppressive limits. Often they developed into the imposition of unwarranted regulations and restrictions in relation to the African people.

"We are probably, for example, not all in agreement regarding the wisdom and operation of the Pass Laws, but I am sure we are in agreement that these laws, unless carefully and wisely applied, can restrict legitimatelie bertis, and oppress and

harass and anger the very people we are here to assist to a fuller and better life."

Restraint on Development

The giving of counsel was a totally different thing to putting a restraint on any man's natural enterprise or ability, and to say that "If you are a white man you can use your own judgment and initiative, develop your own character and resources, but if you are black you must wait."

That was not only racially selfish but was equally economically unsound. It would seem to be much better for the State that every citizen should have full opportunity to learn by experience, and have the doors of knowledge freely and fully opened to him.

"By aiming only at a sectional or restricted African development, which might be thought profitable for European interests, were we not in danger of defeating the whole cause of African development, and were we not likely to find that in the process we had missed that African contribution which was essential for our life and progress as well as for theirs also?

"There is serious concern in some quarters regarding our African labour supply. May it not be due to the fact that we have been aiming far too much at that, and nothing else?" asked Mr. Noble.

No Distinction

"In these days, when racialism and nationalism imperilled the future of the whole race, the Christian Church must stand fast and strive to arrest the drift. For the message was never more needed, that God had made one of all nations of men, that there was no distinction of race colour, that the Cross stood not for the healing of this or that people, but for the healing of the nations.

"We wish in this Conference to co-operate with all people of goodwill. We are Christian missionaries, but we do not regard that as any narrow or restricted calling. We are out to save the souls of men, but their lives also, their minds and bodies, to seek to remove all that is a menace to full. happy and complete life.

"In the broad sense there is an evangellism of the African races continually going on, in which Government, missions, and people are all taking part. Justice is a mighty evangelist; and not only justice in government and administration and in the courts of law, but justice in all those relationships of life where Europeans make contact with Africans

"The effect of justice for good and happy relationships and for general progress is beyond all computation. And, further, friendliness, kindness, consideration, unselfishness, are also mighty evengelists, and they make an irresistible appeal.

"But bad conditions of labour, unfair wages, unrestrained passions, coldness and indifference to the physical, mental and moral well-being of the African people, are stumbling blocks which cause endless offence and sorrow and trouble," concluded Mr. Noble.

"I am sure that it is our desire in this Conference to enlist and unite with every type of evangelism, so that together we may remove these stumbling blocks and make a highway along which the people may march to a fuller and better life." (Applause.)

Report of Committee on Unevangelised Areas.

Your Committee has made a survey of those areas cited as being without adequate evangelistic effort. It has been rather difficult to obtain accurate information concerning the areas under consideration because of the sparseness of the population and there being no census taken of the Africans. Several of the areas are rather ill-defined. It has not been

possible either to obtain accurate information as to the actual work being done in these areas. It would appear safe to say that in all those areas there is work being done by one or more of the Societies now operating in the Colony. On the other hand it is evident that much more will have to be done before it can be truly said that those areas are effectively occupied. The areas reported upon with the related facts are as follows,-

THE LOWER ZAMBESI VALLEY AND SEBUNGWE DISTRICT.

(a) Population.
1. Sebungwe District 19000
2. Zambesi Area (Kariba Gorge to Feira) 5,000
3. Mazaraban Reserve 4,000 (approx.)

(b) Existing Missionary work.

The Salvation Army is working from the Keriba Gorge towards Feira and up to Sinoia. It is understood that plans have been prepared to work the Mazaraban Reserve and thus link up their work in that area with the Kariba-Zambesi Valley work.

There is a small work carried on by an European Missionary at Feira thought to be connected with the Zambesi Industrial Mission.

In the western Sebungwe District there are several Societies working, although the extent of their work is not known.

(c) Societies operating in contiguous areas and possibilities

of advance by such Societies.
Mention has already been made of the work of the Slavation Army in the Kariba Gorge-Feira area. The Methodist Church has a station on the north bank of the Zambesi and it is understood has done some itinerary work south of the river once having established a school there. It is not known what plans Societies working in contiguous areas may have for extending their work in the area. It may be mentioned that the area is a difficult one as it lies largely in the approaches to and lowlands of the Zambesi where travel is not easy and the population very scattered.

THE LONELY MINE - WANKIE - ZAMBESI AREA.

(a) The area defined and its population.

1 This section includes that part of the Bubi District

west of the Lonely Mine and south of the Shangani Reserve up the Gwaai River, as well as the Shangani Reserve Extension between the rivers Kana and Gwaai west of the Reserve. There is also the area between the Gwaai River and Wankie with the railway on the south and the Inyantue River on the north and west. The above areas have a population of approximately 20,000.

2. In the Wankie-Zambesi area would be included the Wankie Reserve, Wankie Reserve B, and the unalienated and unassigned areas just east of the Gwaai River, and that north of Reserve B to the Zambesi. The population of those areas would be about 10,000.

(b) Existing Missionary Work.

Very little missionary work is being done in the area defined under section 1 excepting in the neighbourhood of the Lonely Mine where the London Missionary Society have a number of centres. The Methodist Church, and the Seventh Day Adventists also have some school in the area.

In the area described under Section 2, missionary work is being carried on by the following Societies, Methodists, Roman Catholics and African Methodist Episcopal.

(c) Societies working in contiguous areas and possibilities of advance by such Societies.

In regard to the area under Section 1, it appears that the London Missionary Society is the only Society with resident missionaries in the area adjoining. The Church of England, Presbyterian and Seventh Day Adventists have a few outstations in the Shangani Reserve. The African Methodist Episcopal Church have a few centres of work mainly on mine compounds.

In the area surrounding Wankie and north toward the Zambesi River the Methodists, Roman Catholics and African Methodist Episcopal are at work. There is a Roman Catholic station manned by Europeans on the south bank of the Zambesi.

It is difficult to give the exact position regarding the possibilities of advance into these areas, but it is expected that those societies already at work there will move forward as staff and funds permit.

THE LIMPOPO LOWER GWANDA AREA.

(a) The area defined and its population.

The unoccupied area in question is bounded on the north-west and north east by the Pioneer Road and the Lundi River, on the south-east and south by the Limpopo River and the Portuguese Border. The area comprises about 11,000 sq. miles The population is roughly about 18,000. The chief languages spoken in the area are Venda, Karanga and Shangaan.

(b) Existing Missionary work in the area.

There is practically no work being done in the area. The Swiss Mission in Northern Transvaal has some Christians in the southern portion of the Nuanetsi Area. The African Methodist Episcopal Church had a minister at Beitbridge.

(c) Societies working in contiguous areas and possibilities of advance by such Societies.

The Dutch Reformed Church is working in the north of Matibi Reserve No 1 and the Church of Sweden has work in the Gwanda Native Purchase Area. It would appear natural that these two Societies would continue their advance into these two neglected areas.

OTHER NEEDS.

There has no information concerning the needs of the Western Border come to hand. In the opinion of the member of the Committee asked to report on that area the needs of the situation are being met by the existing work of the area.

Information has been received in connection with the unevangelised areas in the territory under the control of the Mozambique Company but as our terms of reference seem to include only Southern Rhodesia this data is not submitted.

It may be said, however, that the Spiritual and educational needs of the area are being very inadequately met, and that many practical difficulties are in the way of effective evangelistic effort.

LIST OF CONFERENCE MEMBERS PRESENT.

The Retiring Executive Committee, and the first four names under each Society were the Voting Members of the Conference.

Members of Retiring Executive Committee Present:

Rev. Frank Noble, president, Methodist Church.
The Ven. Archdeacon S.J.Christelow, Vice-president, Anglican church.
Rev.A.A.Louw Jnr., Secretary, Dutch Reformed Church.
Rev.H.Carter, Methodist Church.
Rev. Father R.H. Baker C.R., Anglican Church.
Mr.S.J.Curtis, American Board.
Sister Muriel Pratten, Methodist Church.

American Board for Foreign Missions.

Rev.J.S.Marsh
Miss L.F.Torrence
Miss Ivy Craig

Anglican Church,

The Rt.Rev.the Bishop of S.Rhodesia
Rev.A.C.Knights
Rev.E.D.K.Wood
Rev.Father A.Winter C.R.
Sister Lizzie C.R.
Canon and Mrs.E.W.Lloyd
Rev.G.E.Bussell

Brethren in Christ.

Rev.H.H.Brubaker
Rev. and Mrs.L.B.Steckley
Rev.C.F.Eshelman

Church of Christ.

Mr. and Mrs.G.Todd
Miss Todd
Mr.J.W.Claassen

Church of Sweden Mission.

Mr. and Mrs.A.J.Bergman
Rev.A.H.Albrektsson
Miss K.Svensson
Mrs.Albrektsson.

Dutch Reformed Church.

Rev.G.S.Murray
Rev.H.W.Murray
Dr.M.H.Steyn
Dr.W.J.van der Merwe
Rev.A.A.Louw Snr.
Rev.and Mrs.T.C.B.Vlok
Miss. M.Burger
Mrs.G.S.Murray
Mrs.H.W.Murray
Mrs.A.A.Louw Jnr.
Rev.S.K.Jackson
Mrs.Dr.M.H.Steyn
Mr.J.C.de Waal

London Missionary Society.

Rev. and Mrs.W.W.Anderson
Rev.J.Anderson

Methodist Episcopal Church

Rev.T.A.O'Farrell
Rev.H.E.Taylor
Rev.M.J.Murphree
Miss F.Quinton
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Methodist Church.

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Rev.W.Howarth
Rev. and Mrs.E.H.Bowen
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Miss E C.Palin
Nurse M.Dry
Miss E.M.Lince

Presbyterian Church.

Mr.W.Fleming

Roman Catholic Church.

Rev.Father J.P.O'Hea
Rev.Father J.H.Seed

Salvation Army.

Lt.Col. and Mrs.Barrell
Major Durman
Adjutant G.M.Tabor
Mrs.A.M.Durman
Adjutant W.Walton
Adjutant M.E.Richards

Visitors present on Various Occasions.

His Excellency the Governor, Sir Herbert Stanley, G.C.M.G., The Hon. G.M Huggins, Prime Minister, Mr. Charles Bullock, Secretary for Native Affairs, and Mrs. Bullock, His Worship the Mayor of Salisbury, Mr.L.B.Fereday, Mr.G.Stark, Director of Native Education, Dr.A.Martin, Medical Director, Captain Jennings, Secretary of the Native Land Board, Mr.H.C. Finkle, Inspector of Native School, Mr.E.D.Alvord, Agriculturist NativeDepartment, and Mrs. Alvord, Rev. and Mrs.H.C.Best, Missionary from Northern Rhodesia, Rev.T.D.Samkange and Mr.K.J.Tsolo, representing the Native Missionary Conference, and other friends.

SOUTHERN RHODESIA EUROPEAN MISSIONARY DIRECTORY.

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- The Ven. the Archdeacon of Mashonaland and Director of Missions-S.J.Christelow and Mrs.Christelow
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- Mother Annie — P.O.Box 1056, ,,

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- Rev.H.S Edwards — St.Columba's Mission P.O.Box 521, Bulawayo.
- Sister Hilary, C.R. — do
- Sister Mary, C.R. — do

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- The Sisters C.R. (8) — St.Monica's Penhalonga.

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- Canon F.W. and Mrs.Lloyd — St.Faith's Mission Rusape.
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Rev. and Mrs.T.B.Kitchen — St. David's Mission, Bonda,
Misses Pennell, and Blomefield — P.B.Rusape,

Umtali.
Rev.A.C.Kibble — P.O.Box 199, Umtali.

Gatooma.
Rev.H.Pugh — The Rectory, Gatooma.
Rev.H.Pughe-Morgan

Gwelo,
Rev. and Mrs.E.D.K.Wood — St.Patrick's Mission, P.O.Box61,
Miss K.Hutson — Gwelo.

Fort Victoria and Umvuma.
Rev.W.Hebron — The Rectory, Fort Victoria.

Enkeldoorn.
Rev.J.N.Stopford — All Saints' Mission, Wreningham, Enkeldoorn.

Plumtree and Francistown.
Rev.R.L.Cranswick — The School, Plumtree.

Salisbury District.
Rev. and Mrs.A.C.Knights — St.Mary's Mission, Hunyani, P.O.Box 642, Salisbury.

Que Que.
Rev.H.Pughe-Morgan — The Rectory, Que Que.

Brethren in Christ Mission.

Bulawayo.
Bishop and Mrs.H.H.Brubaker — 1 Fife Street, Bulawayo.

Matopo Mission.

Rev. and Mrs.L.B.Steckley,	Matopo Mission,	Bulawayo.
Rev. and Mrs. C.F.Eshelman	do	do
Mrs.Emma Frey	do	do
Mrs.S.K.Doner	do	do
Misses Lois Frey, and Mary Kreider.	do	do

Mtshabezi Mission.

Mr. and Mrs. and D.B.Hall	Mtshabezi Mission	Bulawayo
Mrs.Naomi Lady	do	do
Misses Sadie Book, Mary Brenaman, Martha Kauffman, Anna Wolgemuth, and Mabel Frey.	do	do

Wanezi Mission.

Rev. and Mrs.R.H Mann	Wanezi Mission, Filabusi, S.Rhodesia.

Church of Christ Mission.

Bulawayo.

Mr. and Mrs.F.L.Hadfield	P.O.Box 50, Bulawayo.
Mrs and Miss Mansill	
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Dadaya Mission.

Mr. and Mrs.Garfield Todd	P.O.Shabani.

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Sisters K.Svensson, D.Eriksson and E.Källström	
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Masase.

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Rev.H.Thöneil	
Sisters E Persson and A.Eriksson.	

Gwanda.

Rev. and Mrs.E.R.Sundgren	P.O.Box 13, Gwanda.

Gomututu.

Rev. and Mrs.H.Sicard	Gomututu, via Mnene, P.O.Belingwe.

On Furlough: Rev. and Mrs.V.R.Rickland, Mr. and Mrs. C.M.Anderson. Sister A Köhlquist. Misses G.Edström and A Svensson.

Dutch Reformed Church Mission.

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Mrs. S. Basson, Misses E. Erasmus, M. Hodgskin, S. Steenkamp. J. Kruger, M. Joubert, S. Laubscher, C.M.Murray.
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Dr and Mrs. P. J. Viviers
Misses A. Terblanche, S. E. Malan, and S. Bezuidenhout.

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Rev. and Mrs A. C. Jackson
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Pamushana Mission. Pr. Bag Pamushana Fort Victoria
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Alheit Mission. P.O. Gutu, S. Rhodesia.
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Jichidza Mission. P.O Rurgwe,
Rev. and Mrs J. F. Roux Fort Victoria.
Misses H. Ferreira and Elliot

Makumbe Mission. P.O. Buhera, via Enkeldoorn.
Rev. and Mrs. P. A. Badenhorst
Mr. and Mrs. J. deWaal
Misses M. Froneman and Naude.

Fort Victoria:
Rev. and Mrs. J. M. Joubert.

London Mission Society.

Hope Fountain — Hope Fountain, P.O. Box 858, Bulawayo.
Rev. and Mrs. J. Anderson
Misses C. D. Huntley, M. A. Hudson, Isobel Ross.
F. Couper and M. E. M. Reid.

Inyati. — Pr. Bag J. 17, Bulawayo.
Rev. C. E. Seager
Mr. P. Harker

Dombodema. — Dombodema. Bulawayo.
Rev. and Mrs. Whiteside.

Shangani Reserve. — Shangani Reserve, P.O. Lonely Mine.
Rev. and Mrs W. W. Anderson

Methodist Episcopal Church.

Old Umtali.
Rev. and Mrs. M. J. Murphree — Old Umtali, Umtali.
Rev. and Mrs H. E. Taylor
Rev. and Mrs L. E. Adkins
Misses Pearl Mullikin, R. E. Hanson, I Gugin.
F. Quinton, J. A. Pfaff, I. Scovill and M. O. Benson.

Umtali.
Rev. and Mrs. R. C. Gates — P.O. Box 55, Umtali.
Rev. E. H. Greeley (retired) — Figtree Cottage, Umtali.
Miss S. King — Native Girls' Hostel, Umtali.

Mtoko.
Rev. W. Bourgaize — Mtoko, via Salisbury.

Mrewa.
Rev. and Mrs. H. I. James — Mrewa, via Salisbury.

Nyadiri.
Rev. and Mrs. T.A.O' Farrell — Nyadiri Mission, via Salisbury
Misses G. Clark, W. Shields and A. Whitney. — do — do

Mutambara.
Rev. and Mrs G. A. Roberts — Mutambara Mission, Umtali.
Misses L. Tubbs, B. Ramsey, O. Parmenter, and C. Penney — do — do

Methodist Missionary Society.

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Rev. H. Ibbotson — do — do
Rev and Mrs. G. E. Hay Pluke — 5 Central Avenue — do

Epworth Mission.
Rev. and Mrs E H. Bowen — Epworth Mission, P.Bag — Salisbury
Misses M Pratten and M. Baker — do — do

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Rev. and Mrs. Herbert Carter — P.O. Box 82, — Bulawayo.
Rev. R. Rushworth — do — Bulawayo.
Rev. G. B. Fish — do — do

Waddilove Institution.
Rev. H. S. F. Rossiter — P.O. Marandellas, S. Rhod.
Mr. and Mrs. H. H. Morley Wright
Mr. W. H. Turnbull
Mr. and Mrs. G. W. Spry
Mr. and Mrs. R. S. Addison
Misses W. Phillips and E. Palin,
H. Wreford and Nurse M. Dry.

Tegwani Institution.
Rev.&Mrs E.G.Nightingale — P.O.Box 59. Plumtree.
Mr. and Mrs.W.T.Tregidgo
Mr. C.A.B.Caukwell
Misses E.M.Lincé and Krauz

Plumtree.
Rev.Percy Ibbotson — P.O.Box59. Plumtree.
Rev. R.Burman

Shabani.
Rev.and Mrs.Arthur W.Heath — P.O.Box 36. Shabani.

Selukwe.
Rev. and Mrs. Frank Mussell — P.O.Box 3, Selukwe.

Gatooma.
Rev. and Mrs.F.T.Nursey — P.O.Box 13. Gatooma.

Chibero.
Rev. and Mrs.James Stewart — P.Bag Norton.

Sinoia.
Rev. F.Ockenden — P.O. Box 51, Sinoia.

Mzinyati
Rev. and Mrs Robert Forshaw — P.O. Balla Balla.

Chimanza
Rev.James Butler — P.Bag Marandellas.

Kwenda
Rev. and Mrs.Walter Howarth — Kwenda Mission, P.O.Enkeldoorn.

Presbyetrian Church.

Bulawayo.
Rev. and Mrs.C E.Greenfield — P.O.Box 106, Bulawayo.

Gwelo.
Rev.W.W.Hitchings — P.O.Box 111, Gwelo.

Que Que.
Rev.F.A.Fitch — Stephens, Que Que.

Salisbury.
Rev.J.Kennedy Grant — P.O.Box 50, Salisbury.

Inthabasinduna Institution
Mr. and Mrs.W.Fleming — Inthabasinduna Institution, P.O.Heany, S.Rhodesia.

Roman Catholic Church.

Salisbury, Campion House, Box 54:-
Rt.Rev. Bishop Chichester
Very Rev.P.Beisly
Rev.H.Swift (Location)

Chishawasha, Box 567, Salisbury:-
Rev.F.Ketterer & 6 brothers, 4 sesters

Makumbi, Box 740, Salisbury:-
Rev.J.Seed 2 brothers, 5 sisters

Manika, Box 567, Salisbury:-
Rev.W.Withnell 1 brothers, 4 sisters

Driefontein, P.B. Gwelo:-
Rev.J.Gillooly 3 brothers, 6 sisters
Rev.T.Waddington

Holy Cross, P.B. Gwelo:-
Rev.A.Whiteside 4 sisters

St.Joseph, Hama; P.B.Gwelo:-
Rev.F.Keating 3 Sisters

Holy Family, Gokomere, Fort Victoria :-
Rev.F.Gits 5 brothers, 4 sisters
Rev.T.Gardiner

Silveira Mission, Bikita :-
Rev.F.Ferguson 3 sisters

Kutama Training School, P.O.Makwiro:-
Rev.F.Johanny,
Rev.J.O'Hea
Rev.C.Barr
Mr J.van Alphen
Mr.T.Dowling

St.Michael's, P.O.Beatrice :-
Rev.C.Daignault 2 brothers, 3 sisters

Girls' Training School, Monte Cassino, P.O.Macheke :-
Rev.P.M.Duffy, 2 brothers, 6 sisters
Rev.C.Bick

All Souls', Mtoko:-
Rev.T.Esser 4 sisters

St.Paul's, Musami, P.O. Box 133 E., Salisbury:-
Rev.J.Brennan 4 sisters

St.Benedict's, P.O. Macheke:-
Rev.F.X.Rogers 1 brother 4 sisters

Triashill, P.O. Rusape
Rev.C.Brosig 4 brother, 5 sisters
Rev.A.Schmitz

St.Barbara, P.O. Rusape:-
Rev.A.Hesse
Rev.H.Kaibach 1 brother, 4 sisters

Umtali, Box 47:-
Rev.H. Quin

Queque:-
Rev.J.Withnell

Gwelo, Box 67:-
Rev.D Brand
Rev.G. Pfaehler (Location)

Gatooma, Box 43:-
Rev.B. Lickorish

Bulawayo Prefecture
The Very Rev.I.Arnoz. R.M.M. P.O.Box 837. Bulawayo,
Rev.Father Urban Staudacher, R.M.M. Embakwe,
C/o Empadeni Mission, Plumtree.

Salvation Army.

Salisbury.

Colonel and Mrs. Chard	P.O Box 14. Salisbury.
Lt. Colonel and Mrs. Barrell	do do
Major and Mrs Durman	do do
Adjutant and Mrs. Walton	P.O.Box 14, Salisbury.
Adjutant and Mrs. Bennett	P.O. Box 890, Salisbury.
Captain and Mrs.Swinfen	P.O. Box 14, Salisbury.
Captain Webber	

Bulawayo.

Brigadier and Mrs.Stoyle	P.O.Box 152. Bulawayo
Adjutant and Mrs.Clements	P O.Box 152, Bulawayo
Adjutant and Mrs.Kirby	do do
Adjutant Richards	

Mbembezwana Dispensary.
Adjutant Wackernagel Post Office. Antelope Mine.

Sinoia.
Major and Mrs Cowan P.O.Sinoia.

Charles Clack Institute
Captain and Mrs. Pointer

Bradley.
Major and Mrs Salmons
Captain Mortimer

Howard Institute.

Adjutant and Mrs.Tabor	P.O.Glendale.
Adjutant and Mrs. Erikson	do
Adjutant Dolman	do
Captain and Mrs.Lewis	do
Captain Andersen	do
Captain Wilkinson	do
Captain Stephen	do
Captian Nelson	do
Lieutenant Kirby	

Gwelo
Adjutant and Mrs. Woodhouse P.O.Box 17, Gwelo.

On Furlough: Major and Mrs.Salhus
Major and Mrs. Ellis